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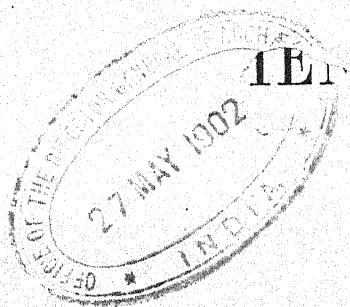
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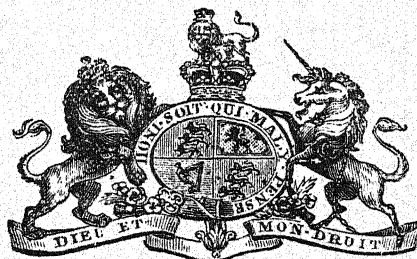
LIST OF ANCIENT MONUMENTS

IN THE
BURDWAN DIVISION.

Revised and corrected up to 31st August 1895.

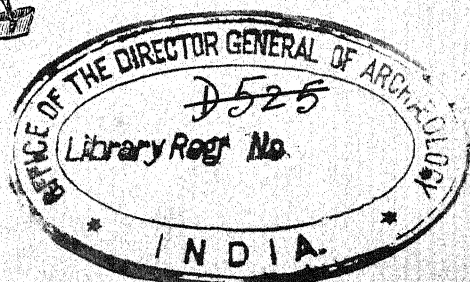
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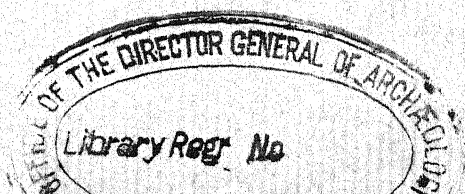
BURDWAN DIVISION.

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LIST OF ANCI AND SACRED EDIFICES OF AN IN PROVINCES UNDER THE LIEUT

Corrected up to

1. BURDWAN

CLASSIFI

[See Government of India, Home Department,

I.—Those monuments which, from their present condition and historical or
II.—Those monuments which it is now only possible or desirable to save
the exclusion of water from the walls, and the like.

III.—Those monuments which, from their advanced stage of decay or

I (a) and II (a).—Monuments in the possession or charge of Government,
conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies

(1) BURDWAN

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
1	Burdwan ...	Burdwan ...	Tomb of Bahram Sakká.	This is one of the most important of the ancient archæological remains in the district, and its origin is traced by tradition as far back as the reign of the Emperor Akbar, about 300 years ago. It was erected in 1574 A.D. in honour of a Muhammadan poet named Bahram Sakká (water-carrier), who died at Burdwan while on his way from Agra to Ceylon.

ENT MONUMENTS

TIQUARIAN INTEREST

THE

ENANT-GOVERNOR OF BENGAL

31st August 1895.

DIVISION.

CATION.

Resolution No. 3—168—83, dated 26th November 1883.]

archæological value, ought to be maintained in permanent good repair.
from further decay by such minor measures as the eradication of vegetation,

comparative unimportance, it is impossible or unnecessary to preserve—

or in respect of which Government must undertake the cost of all measures of

or individuals.

DISTRICT.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of Golam Ali Hazi, the Matwali of the place.	Fair state of preservation. The Emperor Akbar granted two mauzas, one called Bahram bazar (now called Purátan chak and forming a quarter of Burdwan town), and the other Mirzapur, for the maintenance of the tomb, the income therefrom at the time having been Rs. 61 a month. During the Decennial Settlements Government took the mauzas and settled them with the Mahárájá of Burdwan as a part of the zamindari, and in lieu of that, Government pays Rs. 41-2-4 a month to the Matwali of the place. The maintenance charge is met from this fixed grant.	ii b	See page 59 of Hunter's Statistical Account of the Burdwan district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
2	Burdwan ...	Burdwan ...	Tomb of Khaja Anwar Shahid.	Khaja Anwar Shahid was a servant of the Emperor of Delhi. He fell in some battle near Burdwan. In consideration of his services the Emperor Ferokh Shah built a tomb over his remains at a place now known as Bēr, a quarter of the present town of Burdwan; and granted to the Khaja's family five mauzas for the purpose of maintaining the tomb in the manner usual among Muhammadans. This is said to have been in 1127 Hijri.
3	Ditto ...	Ditto ...	Tomb of Sher Afghan.	Sher Afghan, the Governor of Burdwan, and first husband of Nur Mahal, afterwards called Nur Jahán, is buried here.
4	Ditto ...	Ditto ...	Tomb of Kutab-uddin.	Side by side with the tomb of Shere Afghan is another of equal historical importance, known as that of Kutab-uddin, who received the high office of Subahdar of Bengal on condition of his procuring for the Emperor Jehangir the beautiful lady Nur Mahal, wife of Shere Afghan. Kutab-uddin fell in the fight that ensued with his gallant opponent.
5	Ditto ...	Ditto ...	Jama mosque	Azim-u-shan, second son of Emperor Báhádur Shah, who was Governor of Bengal, built this mosque in 1111 Hijri as a place of prayer for the Muhammadan public, the topmost part of its dome being made wholly of brass. It is situated on the side of the road passing along the south side of the Burdwan Ráj residence.
6	Ditto ...	Nawabhat, Burdwan.	Temples ...	<p>This group of temples was built and consecrated in Kártik 1195 B. S. (October 1788) by the Maharájá Adhiráji Vishnu Kumári Deví, wife of the late Maharájá Adhirája Trilok Chánd Báhádur, and mother of the Maharájá Tej Chánd Báhádur. The number of the temples is 109. There is a Sanskrit verse engraved on a piece of stone over the entrance door, describing in parables the year in which it was consecrated. The verse runs thus:—</p> <p>“শ্যাকে শূন্যশশাঙ্কশৈলকুমিতে নির্মায় রাধাহরি— ত্রীতৈত পুণ্যবতী নবাধিকশতং ত্রিমন্দিরাণি স্বয়ম্ । ধীর-ঐশ্বততেজঃশ্র-ধরনীধৌরৈয়চূড়ামণে মর্ত্যতা তৎসবিধে বিধায় সুসরভীরে সমস্থাপয়ত্ ॥</p> <p>The verse, stripped of its metaphor, may thus be translated: “The virtuous mother of Tej Chandra, the best of the Rájás, to please Rádha Krishna consecrated</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is at present in the custody of—(1) Umráuo Jáhán Begam, (2) Umráuo Begam, (3) Muhammad Kaisar.	It is in good state of preservation. During the Permanent Settlement of Bengal, the mauzas granted to Khwája Anwar's family were incorporated with the zamindári of the Maharájá of Burdwan. The Maharájá continues to pay to Government sicca Rs. 3,690 a year as part of his revenue, and the Government pays it away to the descendants of Khwája Anwar in monthly payments Rs. 321-4. The cost of maintenance and other charges are defrayed from this fixed grant.	ii b	
.....	In a dilapidated condition, being unprotected by any roof.	ib	
.....	Ditto ...	ib	
In custody of Kází Makbúl Alí	It is in a good state of preservation. There is a Government grant of Rs. 14 odd monthly for the maintenance of the mosque.	ii b	
In the possession of the Burdwan Ráj estate.	In excellent preservation. Periodical repairs are made at the cost of the Burdwan Ráj Estate.	ii b	See page 58 of Hunter's Statistical Account of the Burdwan district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				these 109 temples and a beautiful tank in front of them in the month of Kártik 1710 Sakábda (October 1788 A.D.)"
				The object of erecting these temples in concentric circles would seem to be to do away with the practice of turning beads, as, by going round these temples, that object could be attained.
7	Burdwan ...	Bhalki, tháná Ausgrám.	Tomb ...	A remnant of an ancient tomb, with two round stone pillars, which are still in existence to about four feet above ground level.
8	Ditto ...	Churulia, in the Ránigañj sub-division.	Fort ruins ...	The downfall of Rájá Narottama, as the tradition exists, dates from the commencement of the Moghul Government in this country. The ruins have the appearance of a table-like mound with a surface area of some three bighas scattered over with stones, and it is said that the whole of this was once covered with buildings. To judge by appearance it was probably a moated fort.
9	Ditto ...	Pándaveśvar near Rámnagar, on the bank of Adjai, tháná Ránigañj.	Temples of Siva.	It is said that the five Pándavas of the Puráns, i.e., Judhiśthir and his four brothers, constructed the five temples and consecrated them to five Sivas called Pándaveśvar. There are devottar lands attached to the temples, the income from which is spent in worship.
10	Ditto ...	Gauráñgapur jungle in tháná Kaksa.	Temple of Echai Ghose.	Tradition says that Echai Ghose was a devout person who constructed the temple and worshipped goddess "Bhagabatí" there. He fought with one Láu Sen (Dharmaputra), Rájá of the race, and died in the battle. There is no idol in the temple, and it is not known when it was built. It is said that this Láu Sen of Senpáhári was a descendant of Ballál Sen, the former King of Bengal.
11	Ditto ...	Garh jungle Kheria Bárhee in tháná Kaksa.	Temple of Syám Rúpa.	Tradition says that Rájá Chitra Sen of old times had a fort or garh in the jungle, which is in ruins, within which he constructed the temple of Syám Rúpa. Láu Sen may be a member of this Sen family, from which the place has got its name "Senpáhári." The temple is between 400 and 500 years old. The temple has been taken care of by the present proprietor, and there is arrangement for daily worship.
12	Ditto ...	Kalyánesvarí hill, tháná Asansol.	Temples of Kalyánesvarí.	Kalyánesvar Singh, the ancestor of Rájá Nilmáni Singh Dev Bahádur of Pachete, constructed these three temples which are built of stone. He is said to have married the daughter of Rájá Láu Sen of Senpáhári and brought the goddess now called Kalyánesvarí. There is a devottar mauzá, from the income of which the daily worship of the goddess is carried on by the Deoghorias of Sabanpur. It is between 400 and 500 years ago that these temples were built.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of Montaz Miañ of Bhalki.	ii b	
Not known	In ruins	iii	
Rám Náráyana Dás, Mohanta of Akhrá, is the present owner.	The temples are in a neglected state. Never repaired.	ii b	
Not taken care of by anybody	The doorway is partly broken ...	iii	
Rájá Rám Rañjan Chackra- bartí of Hetampur is the present owner.	Has been repaired by the Rájá	ii b	
The custody of these temples is in the hands of the Deoghorias of Sabanpur.	One Hari Chaitanya Brahma- chári is repairing the temples by collecting alms.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
13	Burdwan ...	Gároui, tháná Asansol.	Temple ...	This temple is supposed to have been built 600 years ago. It is a high stone-built temple. There was a Rájá at the place who constructed the temple and consecrated it to two gold idols. The name of the Rájá is not known. The Mahrattas during their depredations plundered the gold idols. Now there is no idol in the temple.
14	Ditto ...	Barákar ...	Temples ...	Barákar is situated on the Grand Trunk Road, and contains several very interesting ancient remains, in excellent preservation. There are four temples, whose towers at least are in entire preservation; besides some ruins. There are two temples together at the eastern end of the group and one ruined temple not far off. Some few feet off are two other temples.
15	Ditto ...	Devísthán, near Barákar, sub-division Rání-gañj.	Temples ...	These are temples of no great date, but curious ... Tradition says that a Rohni Deoghar Bráhmaṇa once saw a jewelled arm rise out of the waters in the adjacent nálá; he went and informed Rájá Kalyána Simha of Kásipur, Pachet, who came himself and saw the prodigy. At night the goddess herself appeared to him in a dream, and pointing to an irregular stone, somewhat like a rude argha, said—"This is my murti, worship it." The Rájá accordingly caused the temple to be erected, and the stone having been duly inscribed, was installed in the temple. As the Rájás of Pachet did not reside at Kásipur till comparatively very recent times, the temples can not be old.
16	Ditto ...	Kálná ...	Mosque and tomb of Majlis Sáheb.	A large mosque, built of stone and supported by stone pillars. There is also a tomb of Majlis Sáheb built of brick, which is much frequented by pilgrims.
17	Ditto ...	Ditto ...	Temples ...	This group consists of 109 temples, and they were built and consecrated in 1216 (1809 A.D.) by the Maháráj Adhiráj Tej Chánd Bahádur. Over the entrance door of this group, there is

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
It is in possession of the villagers.	A part of the arch is broken. It is not taken care of by anybody.	ib	
In the custody of the agents of Mahārānī Svāmāyī of Kāsimbazar, to whom the village of Barākar belongs. Not used for any specific purpose, nor is any worship made in them.	The towers of four temples are in entire preservation.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports. For plans of the temples, see Plate VI, and for basement mouldings of temple No. 1, see Plate XIV of the above volume. There are photographs of the temples and of the mouldings in the Indian Museum, Calcutta.
The custody of the temple in which the idol of the Devī is set up and that of others belonging to some idols of Siva is in the hands of a family called Deghorias, residents of village Sabanpur. These Deghorias are traditionally the privileged Sebāits of the Devī; the charge cannot be transferred to any other without provoking the Devī's anger. Some lands have been allotted by the Rājā who established the Devī for her Sebā, the Deghorias possess these lands and are bound to meet all expenses on account of the Devī. A Sannyāsī at present resides at the Devīsthān and looks to the proper preservation of the temple. He has undertaken to repair the temple by restoring the masonry with donations raised here and in other districts.	The present state of preservation of the temple is good. In future, if the Deghorias ever fail to maintain the temple in a state of proper preservation, the conditions of the grant under which they hold the lands may be enforced and in which the aid of the Kāsīpur Rājā should be invoked, the grant having been made by his ancestors.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports.
In the custody of Moydin Bhān-dārī of Japut in thānā Kálnā.	Dilapidated condition and overgrown with jungle.	ii b	See pages 150-54 of Vol. VIII of the Archæological Survey Reports.
In the possession of the Burdwan Rāj estate. There are images of Siva in each of the temples, and they are	Petty repairs and whitewashing are done to the buildings every year on the occasion of the Sivā-rātri, and every fourth year they	ii b	See page 60 of Hunter's Statistical Account of the Burdwan district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>also a verse engraved on a piece of stone stating the fame and name of the Mahārājā and the year in which it was consecrated. This is the verse—</p> <p>“শাকে চন্দ্রশিবাক্ষিনধিকুমিতে জীতেজচন্দ্রাভিধো রাজা সূর্য্য ইব স্থিরাপিতলচক্রগুপ্রতাপানলঃ। শস্তোর্থ্যম পরম্ নবাধিকশতজীমদ্দিরৈম্গুলম্ প্রাকারীমহদম্বিকাখ্যনগরে কৈলাসনেতং নবম্।”</p> <p>This may be translated thus:—The most powerful and wise Rājā Tej Chandra in the year 1731 Śāka (1809 A.D.) by building these 109 temples in concentric circles in Ambikā made a new Kailās resembling to that most sacred seat of Sambhu (Mahādeva). The object of erecting these temples in concentric circles would seem to be to do away with the practice of turning beads, as by going round these temples, that object could be attained.</p>
18	Burdwan ...	Kālnā ...	Tomb ...	A fine old tomb with inscription ...
19	Ditto ...	Do. ...	Mosque ...	One of the finest of mosques. It has layers of stone running through the building ornamented with tracery.
20	Ditto ...	Do. ...	Temple ...	A fine specimen ...
21	Ditto ...	Guptipará, thánā Kālnā.	Temples ...	These are of some interest ...
22	Ditto ...	Baddipur in the Kālnā subdivi- sion.	Temple ...	People say that about 400 years ago one Sobhānanda Pāl, by caste a Teli, who was originally a petty grain-dealer, but who subsequently rose to be a rich man, erected this temple. Gradually his family was reduced in circumstances, and either became extinct or left the place.

(2) BÍRBHUM

23	Bírbhúm ...	Dubrájpur rocks in the Hetam- pur estate.	Temples ...	<p>The following is a traditionary account of the origin of these temples:—When Rām Chandra, the hero of the Rāmáyana, was about to attack Rāvana, King of Ceylon, he found it necessary to throw a bridge across the Straits for the conveyance of his troops. He accordingly drove in his aerial chariot to the Himálayas, picked up what stones he needed, and drove back. As he was passing Dubrájpur, his horses took fright and tilted up the chariot a little, so that some of the stones fell out. There is another legend in connection with these rocks, to the effect that they were collected by Viśva Karmma, the artificer of the gods, to erect in one night a second Kási, or Benares, at the command of the god Śiva. When, after having made the collection, he was about to commence the work, the day dawned, and</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
regularly worshipped three times every day. A number of priests are retained by the Burdwan Ráj to perform the services of the thákurs.	are thoroughly repaired at the cost of the Ráj.		
Unknown	Going to decay	iii	
Ditto	In ruins	iii	See page 60 of Hunter's Statistical Account of the Burdwan district.
In the Burdwan Ráj estate ...	In good order and kept up ...	ii b	
Unknown	Going to ruin	iii	
Not taken care of by any one...	Lies in a neglected state and wants repairs.	iii	

DISTRICT.

.....	The temples are reported by the Collector of the district in his letter, dated 6th November 1894, to be in a bad state of repair, but he considers that it is not necessary to do anything to- wards their conservation. The custodians of the temples have intimated to him their intention to repair the buildings in their custody, and he is of opinion even if these intentions are not fulfilled, the buildings are not of sufficient antiquity or archæolo- gical interest to justify any action of Government.	ii b	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>he was obliged to vanish, not choosing to expose himself to the gaze of the public. On the top of the highest rock, contiguous to the existing temple, Siva was believed to have dwelt, and the people used to worship him at its foot. A natural division existed between the top and the main rock, and, on the occasion of a violent storm, the former tumbled down, crushing a priest to death. The people ascribed the accident to a desire on the part of Siva to have a temple built for him, and so one Sañkar Ráj, of Dubrájpur, erected the temple* over the fallen rock, which is still believed to be the image of Siva, and is regularly worshipped. There is another building in front of the temple, which was erected about 33 years ago by one Kená Rám Datta,† of Dubrájpur. It is said that the man's wife having proved barren, he offered to raise a temple for Siva in case he was blessed with a son. His wish was granted, and he fulfilled his vow by erecting a temple in front of the former one.</p> <p>These two legends relate to the rocks as a group: there are also anecdotes connected with some of the separate rocks. There are two temples. The older one, which stands at the back of the other, contains a large stone, which is worshipped as Siva, and which is enclosed by four walls built close up to it. Behind this temple is a boulder, not very wide, but high, with its sides almost perpendicular. The boulder was originally worshipped as Siva, the presiding deity of the rocks. It happened that the priest, who had grown too old and infirm to ascend it for the purpose of daily worship, was one night visited by Siva in a dream, and was told—"You need not trouble yourself any more to get up the hill to worship me; my head will tumble down on the plain, and you can worship it there." The priest, on awaking from his sleep, went towards the rock and found that the top had actually fallen broken and was lying on the ground. He then built walls round the broken fragment, and thereafter worshipped it as Siva. A little to the east of this temple there is a hollow place on the top of one of the boulders. People say that it never gets dry, but contains water all the year round. Sítá (wife of Rám Chandra) once washed her head in it, and since then the water has been considered sacred. Close by is a place where she is said to have sat down. One of the wheels of her aerial chariot also left its mark on a boulder. Another boulder has a long line run across its surface as if a narrow stream of water had passed over it. Tradition says that it was caused by Rávana while answering a call of nature. There are two rocks, called <i>mother</i> and <i>sister</i>. The former is rather flat, and the other, shaped like an inverted cone, is beautifully balanced on it. Besides the remains in the immediate vicinity of Dubrájpur, there are several other temples, masjids, and a fort within a few miles, of which nothing is known.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>* Worship is performed every morning in this temple which is called that of "Siva Pá-háresvar" (Siva the God of the Hill) which was built by Sañkar Ráj, by the Sebáyets who are the custodians thereof. The grandson of Sañkar Ráj is alive and has promised the Collector to repair the temple built by his grandfather.</p> <p>† The "Sebáyet" of the Hall or "Nát Mandir" built by Kenáram Datta intends to appeal to the public for subscriptions to enable him to repair the building which is at present without a roof.</p>			

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
24	Bírbhúm ...	Nagor ...	Fort ruins ...	To the west of Suri is the great fort of Nagor. The whole parganá is enclosed by a low earthen rampart overgrown with dense scrub and bamboo jungle; the ramparts have a shallow ditch in front, about 20 feet wide now in places, but which once must have been wider and deeper. The line of ramparts is very irregular both in plan and in profile.
25	Ditto ...	Bakreśvar Bakeśvar.	or Temples Siva.	of The space within the enclosure comprises the entire pargana of Haripur; it is a low, unhealthy, flat piece of land, resembling more some parts of Lower Bengal than the adjacent districts; there is a tirtha here near the village of Tántipará known as the tirtha of Bakeśvar. The objects of interest are a number of temples grouped near a number of dirty tanks. There is but one large temple, and this is of the style of the Baijnáth ones; it had a line of inscription over the doorway in modern characters, but the characters are now too worn to be at all legible. Close to the temple is a pucca kuṇḍa, ablution in which cleanses from sin. The other temples are all very small and very numerous; they are avowedly modern. The temples are built of a variety of materials, brick and stone, both cut and rough; the cut stone is roughly dressed, not smoothed; there are traces of an old brick enclosure about the principal temple, which is situated on a high mound. The place is fabled to have been the residence of Bakra Muni, and the lingam in the principal temple having been established by him, is known as Bakeśvar. There are several small temples, erected by private inhabitants, which are falling into decay, but there is no necessity to repair them. The temple at Bakeśvar has far more local celebrity than that at Dubrájpur, and at the Sivarátri in the month of Phálgun a considerable number of pilgrims from this district and elsewhere worship at the shrine, and a melá is held in connection with the event. The hot springs are bathed in, and are considered most efficacious in skin diseases, and also cases of old fever.

26	Bañkurá ...	Vishṇupur ...	Temples ...	The Vishṇupur temples are the chief existing ancient buildings in this district. They stand among the remains of an ancient fort of considerable extent, the circumscribing ramparts of which are still visible with one handsome gateway. The temples are built of brick, or rather with plaques of bricks or tile work, and are covered with the most curious sculpture. The history of these objects, however, is known only in so far as given in the inscriptions on them.
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	iii	See pages 146-47 of Vol. VIII of the Archæological Survey Reports. For a description of this fort, see pages 335-36 of Hunter's Statistical Account of the Bírghúm district.
The large temple of Mahádev or Siva is in good condition and is looked after by the 22 families of "Sebáyets" who have an interest therein.	ii b	

DISTRICT.

The owners are the Vishnupur Rájás.	In a dilapidated state and threatened with ruin from the growth of trees on them, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii b	See pages 203-06 of Vol. VIII of the Archæological Survey Reports for a description of the temples at Vishnupur. For a description of the fort at Vishnupur, see pages 237-38 of Hunter's Statistical Account of the Báikurá district.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
27	Bañkurá ...	Vishnupur ...	The Jor Bánglá temple.	This temple is a curious and unique specimen of its kind. It is constructed of brick; is plain and unornamented. It is inscribed and dated in the Malla or Mallábda era 360 A.D. 1572. The Kings mentioned in the inscription are Śrī Vīra Hámbara Nareśa and Śrī Raghunátha Simha.
28	Ditto ...	Ditto ...	The Malleśvar temple.	The finest of the numerous temples here which are typical of a particular age and style. It is the temple of Vishnupur, and has long been regarded as the oldest in Vishnupur. It is said, on the strength of the inscription it bears, to date back to near the beginning of the Malla era.
29	Ditto ...	Ditto ...	The Rás Mañcha temple.	This temple is absolutely unique in style and architecture, not only in Bengal, but in India. Of minor brick buildings, this is most worth preservation. It is a characteristic example of the pyramidal temples of the Malla era; is uninscribed.
30	Ditto ...	Chhinpur, tháná Onda.	Temple ...	This temple, it is stated, was built by the Vishnupur Rájás. It is now in a very dilapidated state. The idol Syámsundar Thákur was formerly in it when it was in a better condition. Built of laterite and is the only stone temple in the neighbourhood; comparatively modern.
31	Ditto ...	Bahulárá, tháná Onda.	Temple of Siddhesvara.	The finest brick temple in the district of Bañkurá, and the finest, though not the largest, brick temple is the one at Bahulárá, on the right bank of the Dárikeśvara river, 12 miles from Bañkurá; the temple is of brick plastered; the ornamentation is carefully cut in the brick, and the plaster made to correspond to it. It is carved and moulded with plaster ornamentations in relief after the style of modern Bengal architecture. There are, however, ornaments on the plaster also, but none inconsistent with the brick ornamentation below. Hence it is concluded that the plaster formed a part of the original design; the mouldings of the basement are, to a great extent, gone; but from fragments here and there that exist a close approximation can be made to what it was: some portions are, however, not recoverable. The present entrance is not the original old one, but is a modern accretion, behind which the real old doorway, with its tall triangular opening of overlapping courses, is hidden. This old opening is still to be seen internally; it consists of a rectangular opening, 41 courses of bricks in height, over which rise the triangular portion in a series of corbels, each five courses in depth; the width of the opening is 4 feet 10 inches; there is no dividing sill, and from the façade of the temple it is evident that the cell with its attached portico in the thickness of the wall itself stood alone without any

DISTRICT.—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
The owners are the Vishnupur Rájás.	In a dilapidated state and threatened with ruin from the growth of trees on them, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii b	See pages 203-306 of Vol. VIII of the Archæological Survey Reports for a description of the temples at Vishnupur. There is a photograph of this temple in the Indian Museum, Calcutta.
Ditto	... Under repair by private subscription.	ii b	See pages 203-06 of Vol. VIII of the Archæological Survey Reports.
Ditto	... In a dilapidated state and threatened with ruin from the growth of trees on it, the roots of which have penetrated into the interior and cannot be eradicated except by breaking open the masonry work.	ii b	There is a photograph of this temple in the Indian Museum, Calcutta.
In charge of Kedár Náth De-ghoria.	In a dilapidated state	... ii b	There is a photograph of the temple in the Indian Museum, Calcutta.
Is in charge of Gopál Chandra Gañgopádhyáya of Bahulára.	The roof of the temple, a portion of the wall, and the doors have given way.	ii b	See page 202 of Vol. VIII of the Archæological Survey Reports. For plan of temple and profile sketch of mouldings, see Plates VII and XVIII, respectively, of the above volume. There is a photograph of this temple and of its mouldings and carvings in the Indian Museum, Calcutta.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
32	Bāṅkurā ...	Sonátapan ...	Saliváhan's temple.	<p>adjuncts in front; there are, however, the remains of a mahāmandapa, which was added on in recent times, but it is widely different in construction and in material to the old temple, and is probably not so old as the British rule in India.</p> <p>The temple had subordinate temples disposed round it in the usual manner; there were seven round the three sides and four corners, and one in front, the last being most probably a temple to Nandi, the servant of Siva; the whole group was enclosed within a square brick enclosure; subordinate temples and walls are equally in ruins now, forming isolated and long mounds respectively.</p> <p>This is a tall temple, solidly built of bricks, each measuring 12" x 8½". Thirty-three courses of these bricks make up 7 feet of height for the basement. The temple is remarkably solid and was originally carved with ornamental plaster work. The dimension of the sanctum inside is only 12 feet square.</p> <p>The great height and the material, brick, need a greater thickness than stone. The roof of the cell begins to contract by overlapping courses at a height of 18 feet; the overlaps are at first of six courses each, then after four such overlaps there are five overlaps of five courses each, after which the overlaps are of four, and subsequently of three and of two courses each. The entrance is of the usual style of overlapping openings; it is 6 feet 1 inch wide; the overlaps are one of six courses, two of five courses each, seven of four courses each, five of three courses each, and one of two courses; there being altogether sixty-one courses disposed in 16 overlaps on each side to the point where the two sides of the triangle approach to within 4 inches of each other, the overlaps being, therefore, of 2 inches each only almost exactly. The temple stands on a high plinth, now a shapeless mound; it does not appear, from the absence of the dividing sill in the opening, that the temple had any mandapa in front, and the façade is indeed complete as it is, there being no part or line where the walls of any chamber or structure in front could touch the present façade without hiding some ornament, or falling upon some moulding or ornamental sculpture: the long platform, therefore, in front of the temple (now a terrace of earth and rubbish) must have been meant for open-air gatherings, as is common to this day, especially in mēlas or fairs, or for a subordinate temple facing the main one.</p> <p>The temple is ascribed to Saliváhan; it was covered with plaster, and richly and profusely ornamented. The plaster, from its ornamentation corresponding in all parts with the cut-brick ornamentation below, is considered to have formed part of the original design, and not, as is too often the case, added afterwards.</p>

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
It is not occupied by any idol, nor is it in the custody of any one.	The top of the temple has dis- appeared long ago and is now a shapeless mass of ruin, on which young trees are allowed to take root and flourish un- disturbed.	iii	See pages 200-01 of Vol. VIII of the Archæological Survey Reports. There is a photograph of the temple in the Indian Muse- um, Calcutta.

No	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
33	BáŇkurá ...	Ektesvar ...	Temple ...	<p>The temple is of stone, with later brick additions in the shape of arches running along the front: the old stone mouldings of the basement are boldly cut and rather fine though quite plain. The temple was built of laterite, but has had sandstone and brick additions made to it. There are traces of three different restorations or repairs. The first was a restoration of the upper portion, which had apparently fallen down. In the restoration, the outline of the tower and general appearance of the temple, before its dilapidation, appears to have been entirely ignored, and a new design adopted. After this, repairs on a small scale were carried out, of which traces are to be seen in various patchy portions of brick and mortar; lastly, a series of brick arches was added in front of the temple. The temple is uninscribed, but the stone portions appear to belong to the 16th century A. D.</p> <p>The object of worship inside is a lingam, which is said to have thrust itself up through the ground. Several pieces of sculpture, both broken and sound, and almost all Bráhmānical, lie in groups on platforms outside, none of any special interest and none inscribed.</p>
34	Ditto ...	Dharápat, tháná Vishnupur.	Temple of Syám Chánd.	<p>This temple is dedicated to an idol named Syám Chánd Thákur, commonly known as Nengtá Thákur. It was erected by one Advash Rájá, the then so-called Rájá of Dharápat. Tradition goes that on the death of the founder of the temple this idol performed his srádh ceremony. Barren women of the locality still visit this temple to worship the idol in hope of being blessed with children.</p>
35	Ditto ...	Nútangrám, tháná Onda.	Fort ruins ...	Never been examined
36	Ditto ...	Karásur Garh ...	Ditto ...	Never been examined, but ascribed to the Asuras who ruled Bengal before the advent of the Aryans.
37	Ditto ...	Kishangarh ...	Ditto ...	Said to have been built by one of the Rájás of Vishnupur. It is surrounded by ditches and ramparts.
38	Ditto ...	Asurgarh ...	Ditto ...	There are ruins of a fort and of temples ...
39	Ditto ...	Syamsundar Garh	Ditto ...	There are ruins of a fort and of temples. Reported to be built by the Vishnupur Ráj. Some lands appertaining to the garh have now been converted into a garden.
40	Ditto ...	Chátná, tháná BáŇkurá.	Temples ...	<p>About fourteen miles from BáŇkurá on the old Grand Trunk Road through Hazaribágh to Saharghati at the village of Chátná are some ruins; the principal consist of some temples and ruins within a brick enclosure, the enclosure and the brick temples that existed having long become mere mounds, while the laterite temples still stand; the bricks used are mostly</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Is in the custody of the Pújáris	Should be kept in repair by the Pújáris. Preservation desirable.	ib	<i>Vide</i> page 200 of Vol. VIII of the Archæological Survey Report. For plan of temple and profile sketch of mouldings of basement, see Plates VII and XV of above volume. There is a photograph of the temple in the Indian Museum, Calcutta.
In the custody of the Banerjees of the Ayodhyá.	In good condition ...	iib	
.....	Exploration needed ...	iiα	
.....	Ditto ...	iiα	
In the custody of Gopál Banerjee's family at Kishangarh.	In a dilapidated state and could only be repaired at a considerable cost.	iib	
.....	Exploration needed ...	iiα	
Not in use. Is in the custody of Golám Chandra De of Sonámukhi.	In a dilapidated state ...	iib	
Maintained by the Chátná Rání at an expense of Rs. 3-8 per diem.	The brick enclosure and the brick temples that existed have long become mere mounds, while the laterite temples still stand.	iib	See pages 198-200 of Vol. VIII of the Archæological Survey Report.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>inscribed, and the inscription gives a name which is read by some as Konaha Uttara Rājā, while the pandits read it as Hāmbira Uttara Rājā; the date at the end is the same as in all, viz., Śāka 1476: there are four different varieties of the inscriptions, two engraved and two in relief, the bricks were clearly stamped while still soft, and then burnt. Tradition identifies Chātnā with Vāsuli or Vahuli Nagara. At Daksha's sacrifice it is said one of the limbs of Pārvati fell here, which thence derived its name of Vāsuli Nagar or Bhulyā Nagare, a name mentioned in the old Bengali poet, Chandī Dās. Its present name Chātnā is derived from a grove of Chātim or Chātni trees, which existed here.</p> <p>The temple is ascribed to Hāmbira Uttara Rājā, and the legend about it is that Vāsuli Devī one night appeared in a dream to the Rājā and said—"Behold certain cartmen and mahājans are passing through your territory and are at this moment under a particular tree; they have with them a stone in which I have taken up my abode; take it and set it up to be worshipped, for I am pleased with you, and will remain with you." The Rājā accordingly sent men and stopped the mahājans and cartmen, and seized the stone in payment of ground-rent for the ground they had occupied during the night; he then set it up in the temple which we now see. The temples of laterite are not worth special notice, there being nothing remarkable about them.</p>
41	Bāñkurā ...	Lokpur, tháná Koṭálpur.	Tomb of Ismael Ghazi.	<p>A Muhammaḍan saint named Ismael Ghazi had a battle with the Hindu Rājā, Gor Mondaron, on behalf of Islamism. The saint was killed in battle and his head was removed supernaturally. While this was being done, a drop of blood from the decapitated head fell on the spot where the tomb was built. It is also said that the tomb was completely erected in the course of a single night. It is built of stone.</p>

(4) MIDNĀPORE

42	Midnāpore...	Nayagrām ...	Khelar Garh (fort)	<p>Valabhadra Simha, the third Rājā of Khelar, completed this fortification, of which his father, Pratāp Chandra Simha, had laid the foundation (1490 A.D.)</p> <p>The building is a regular fortress, with towers and walls of laterite stone and surrounded by a moat. The gate and postern are intact, and the walls are standing. Inside, where there is a good well of drinking water, all the edifices are in ruins; but there are two curious figures in blue stone representing a man of Persian extraction and his wife on horseback. The face of the man, his arrows and quiver, bear some resemblance to the figures found in Nineveh.</p>
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DISTRICT—*concluded.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the custody of a family of local fakirs who hold lákhráj lands for the purpose. It is held sacred by the Muhammadians of the locality, who visit it occasionally and make vows and offerings.	Out of repair, but as it is regarded with veneration by the Muham-madans of the locality they should keep it in repair.	ii b	

DISTRICT.

Is in the possession of the Nawab of Murshidabad. Not used for any purpose.	Overgrown with jungle ...	ii b	
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
43	Midnápoore...	Nayagrám ...	Fort of Chandra Rekha Simha.	This was erected by the fourth Rájá, Chandra Rekha Simha, in the sixteenth century, and is a large entrenchment more than a mile square, with one entrance towards the east. The ditch which runs round the Garh, must have been excavated at an enormous cost, as in many places the solid laterite rock is cut through 8 or 10 feet in width, and over 6 feet in depth. On the eastern side, where the entrance is, another very deep trench and rampart were constructed, and it was apparently intended to carry this the whole way round, but the design was not carried out, and on the other three sides there is one moat only.
44	Ditto ...	Gopivallabhpur.	Temple of Siva	This is a remarkable temple of Siva, about a mile east of the Chandra Rekha Garh. It is built of laterite stone, and towers over the jungle to the height of about 75 feet. It is not known who erected the temple.
45	Ditto ...	Ditto ...	Pillars ...	These small pillars, about 1,000 in number, are very curious. They are scattered over a large plain, called Kearchánd, about one mile east of the zamindar's residence at Kultikri, and vary in height from 2 to 4 feet, the lower extremities of the pillars being driven into the ground, and the upper rounded into a rough resemblance of human heads. It is said that Jahar Simha, a Hindu chief, who ruled at Kearchand about the year 1170 B.S., devised this as a means to intimidate his opponents by making the stone pillars appear as so many men in his service, whom he employed constantly to guard the citadel: but they are more probably of the same character as the monumental stones found in Chota Nágpur.
46	Ditto ...	Uriya Sai, Garbheta P. S.	Temple ...	It is built of stone, with a marble tablet, bearing an inscription to the effect that Rájá Chohan Singh constructed it in 996 B.S., so that the date affords a very satisfactory corroboration of the correctness of the epoch assigned to the Bogri Rájás (1555-1610 A. D.).
47	Ditto ...	Mayaná ...	Mayaná Garh (fort).	The fort is built on an island within an island, and is situated on the western bank of the Kossye, a little above its junction with the Kaliaghye; it was evidently constructed by excavating two great moats, almost lakes. The earth of the first was thrown inwards, so as to form a raised embankment of considerable breadth, which, having become overgrown with dense bamboo clumps, is impervious to any projectile that could have been brought against it 100 years ago. Inside the larger island, the outer edge of which is this embankment, another lake has been excavated and the earth thrown inwards, forming a large and well-raised island about 200 yards square, or 8 acres, more or

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
As in preceding entry ...	The walls are in a dilapidated condition. Indigo has been sown in the compound this year.	ii b	
Is in the custody of the minor proprietress of the estate Kuarnani Simha Mándhátá. Used for the purpose of worship.	Gradually decaying for want of repairs. It is desirable to have it repaired, but the minor proprietress' estate being engrossed in debts, she is not in a position to undertake the work.	ii b	
Ditto ditto. Not used for any purpose.	In ruins, the stones having partially been taken away. The estate is engrossed in debts, and the proprietress is not in a position to maintain it.	ii b	
In possession of zamindar Bábu Dhanendra Náth Mukherjee. At present Messrs. Watson and Co. are pattanidárs. Used for worship.	Decaying for want of repairs. Messrs. Watson & Co. are unwilling to repair it, which is necessary for its preservation.	ii b	
In the custody of Rájá Sachchidánanda and his brothers, who use it as their residence.	In a state of entire disrepair. The proprietors are unable to undertake the repairs, as they are involved in debts.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>less. On this stands the family residence of the Moyná ráj and all its belongings.</p> <p>It appears from the family records that the fort was originally constructed by one of the semi-mythical heroes of this district, Rájá Láu Sen, at a time when the district was under the dominion of the Gaur Rájás. At the time of the Mahratta ascendancy, the descendant of Láu Sen was ousted, owing to default of payment of the usual tributes and the possession of Mayaná was made over to Báhubalendra, the founder of the Mayaná Ráj. Six miles to the south of Mayaná there is a depression, about eight or nine miles in extent, which was formerly subject to the overflow of tidal water from the sea; but the Rájá of Mayaná erected embankments along it to keep off sea water, and thus brought a considerable part of it under cultivation. This depression was perhaps a creek of the sea, which must have silted up in course of time. This supposition receives confirmation from the fact that by recent excavations in the villages, Tilda, Jalchak, and others, which stand near the depression, many things have been discovered at a depth of some 16 or 17 feet below the surface, which show that the place must have been a port or seaside town in days gone by. The configuration of the country also makes this every way probable.</p>
48	Midnápure...	Naráyan Garh ...	Fort ruins ...	Two ancient lines of fortification, an outer and an inner line, surround this fort, the space enclosed within the latter being above half a mile square. The actual buildings are not very striking, though there are some fine old tanks. The Cuttack high road passes through the western side of the fort, the western rampart running parallel to it for some distance.
49	Ditto ...	Gurbeta ...	Temple of Sarvva Maṅgalá.	<p>The pargana or Ráj of Bogri is in a special manner dedicated to Sarvva Maṅgalá, whose worship is said to have been inaugurated by Rájá Vikramáditya of Ujain, but his family cannot in any way be identified with the Bogri Rájás.</p> <p>The temple is an old, spacious, and lofty building, but it is not known when and by whom it was built. It is peculiar in having its door facing the north, and two separate legends are given to account for the fact.</p>
50	Ditto ...	Ditto ...	Temple of Kaṅgesvar Siva.	This temple, which is dedicated to the god Kaṅgesvar Siva, is coeval with the temple of Sarvva Maṅgalá, and built on the same plan.
51	Ditto ...	Ditto ...	Tanks ...	The tanks are named Jaltuṅgi, Indrapushkarinī, Pathurihadua, Maṅgalá, Kabesdighi Ampushkarinī, and Haduá. In each of these there is a stone temple in the centre, and they all lie towards the north gate. From their proximity to the north

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In the possession of Maharájá Durgá Charan Láhá of Calcutta. A portion of the compound has been turned into paddy land.	Is in utter ruins ...	ii b	
In the custody of zamindar Dhanendra Náth Mukerjee, of Bágbazar, Calcutta. Used for the purpose of worship.	Now in good condition, having been recently repaired.	ii b	
Ditto ditto ...	Ditto ditto ...	ii b	
In the possession of zamindar Dhanendra Náth Mukerjee. Not used, as the tanks have silted up.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
52	Midnápoore...	Jaldya, Gurbeta P. S.	Fort ruins ...	part of the fortification, it is inferred that all of them were excavated in the time of the Chohans (1555 to 1610 A.D.) There is a small fort in Nayabasad, which was built in Rájá Ganapati Auch's time.
53	Ditto ...	Gurbeta ...	Ditto ...	The remains of the ruinous fort of Garhbeta recall its former state and the local influence which the Rájás once possessed. The places which were filled by the large and massive gates still bear their respective names—(1) Lál Darwázá; (2) Haraman Darwázá; (3) Pesha Darwázá; (4) Rauta Darwázá.
54	Ditto ...	Dántun ...	Temple of Syá-malesvar.	At the entrance of the temple there is a statue of a large bull in stone, lying in front of Siva, and having its two fore-legs cut off, it is said, by Kálápáhár. It is said to have been erected by the Bhoj Rájá, but the date is not given. One account says that about 200 years ago Chaitanya Maháprabhu, on his way to Jaggannáth, brushed his teeth here, and from this circumstance the village got the name of Dántun (tooth-brush). Another account asserts it to have been the capital of Bhoj Rájá, the father-in-law of Vikramáditya, King of Ujain. It would, however, appear from the history given of Dántun by the learned Pandit Jadunandan, about 200 years ago, on the occasion of introducing himself in the Muktimandap (temple of salvation) in Jaggannáth, that it is a village of old standing, and that its origin is not so modern as the legend about Chaitanya would indicate.
55	Ditto ...	Ditto ...	The Vidyádhara and Sasáñka tanks.	There are two large tanks—one in Dántun, called the Vidyádhara, and the other, about two miles east of it, known by the name of Sasáñka. The first is about 1,600 feet in length and 1,200 feet in breadth. It was excavated under the orders of Vidyádhara, the minister of Rájá Telinga Mukund Deva. The other tank was excavated by Rájá Sasáñka Deva, of the Pándava family, while on his way to Jaggannáth. It is 5,000 feet long and 2,500 feet broad. It is said that there is underground communication between the tanks, by a tunnel made of stone, about 7½ feet high and 4½ feet broad.
56	Ditto ...	Ditto ...	Ruins of Residences.	The village Moghulmári is so called from a great number of Moghuls having been killed there in a battle fought between the Mahrattas and the Moghuls, in which the former were victorious. It is about two miles north of Dántun, Sát Deulya being five miles from Moghulmári. When excavating

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
In possession of Messrs. Robert Watson & Co., pattanidars of Bagri. Some of the stones were removed and utilised for the Jamala bridge. Fort not used in any way.	Is in ruins 	ii b	
In possession of zamindar Dhanendra Náth Mukerjee and not used in any way.	Ditto 	ii b	
In custody of the local zamindar, Rám Chandra Roy, and is used for worship.	Is in a good state of preservation, but it requires repairs.	ii b	
In custody of the local zamindars, Bhagavat Sáhá and Rám-chandra Ráya and others. The water of the tanks is used by the public for drinking and other purposes.	The Śasáñka tank has silted up.	ii b	
In custody of the local zamindar, Bhagavat Chandra Sáhá. Not used by any one.	In a state of decay. The stones are being sold by the zamindar.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
57	Midnápoore...	Tamluk	... Temple of Bargabhímá.	<p>earth for the construction of the Rájghát road, several remains of old buildings were discovered in these villages, and numerous bricks and stones were dug out, showing that these places were once the residences of some ancient Rájás.</p> <p>Of the ten phases of <i>Sakti</i> called Mahávidyās goddess Tārā is the second. <i>Bargabhímá</i> represents Tārā. The idol is formed of a single block of stone with hands and feet attached to it in mezzo relievo. It is represented standing on the body of Siva and has four hands. The upper of the two right hands holds a three-pointed spear and the lower one a sword. The upper left hand holds a human skull with human blood in it, while the lower holds the head of a demon. There is a small image of <i>Dasabhujá</i> Mohishmardini and two little idols representing Siva, all of similar kind of stone on the same platform with the chief goddess.</p> <p>Although a <i>Sakti</i> temple, the chakra or disc on the top of the temple is of Vishṇu. This disc might have been changed by some one of the fishermen rájás who ruled the place during the Muhammadan period, and who were apparently Vaishnavs by religion. It is also another reason why animal sacrifice is not much encouraged in the temple. It has been built on the old site of a once very magnificent Buddhist Vihára. It is divided into three apartments, viz., Baradeul, or inner sanctuary, Jagamohan, or hall of audience, and Nátmandir, or dancing hall, which is also used for the purpose of sacrifice. There is a small raised covered passage between the <i>Baradeul</i> and Jagamohan, which is called Jñán-Mandap. Paṇḍits sit here to discuss religious subjects. The whole building is on a raised platform accessible by a flight of stairs consisting of 22 steps. There is a nahabatkhaná just at the top of the grand stairs, and the whole enclosure is surrounded by high walls, out-offices, kitchens, servants' hall, &c. The temple is of Orissa style, and is a small miniature of the temple of Purí. Tradition is that the temple was built by Viśvakarmá. Outside the temple, but within its enclosure, is a Kalikudunte tree (<i>callophyllum inophyllum</i>), supposed to have the virtue of redeeming women from barrenness. There is a small tank to the north of the enclosure. The popular belief is that a barren woman conceives if she plunges into the tank with a basket of fruits on her head and picks up whatever reaches her and suspends it to the Kalikudunte tree with a rope made of her hair.</p>
58	Ditto ...	Tamluk	... Temple of Krishnárjun.	<p>The story is that Arjun, the third Pándav, had come to Tamluk to rescue the sacrificial horse which was let loose at the Ásvamedha Jajña, but detained by the Yubaráj of Tamluk, which was a large principality at that time. There was a great fight between Arjun and the Yubaráj, but Krishna, a friend of</p>

DISTRICT—*continued.*

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>It now belongs to a community of priests, and there is a fair endowment; but the priests never think of preserving the building, or at least of keeping it in decent order. There are several shareholders. A large portion of the income is appropriated to the maintenance of their families, and they complain they have very little left after meeting the ordinary expenses to take up the work of repair.</p>	<p>Besides some petty repairs, there has been no addition or alteration, and no proper repair was ever made. The petty repairs, which have been done, are all very clumsy. Certainly the building ought to be preserved as a work of antiquity.</p>	<p>ii b</p>	<p>For a summary of the ancient History of Tamluk, see page 63, and for account of this temple, see pages 64-65 of Hunter's Statistical Account of the Midnapore district.</p>
<p>It belongs to a clan of priests and has a large endowment, but a greater portion of it is appropriated to the maintenance of the families of these priests. There is no control</p>	<p>Though it is much later than the temple of Barga-Bhimá, it should be preserved. No repairs or even any attempt seems to have been made since its erection.</p>	<p>ib</p>	<p>See page 66 of Hunter's Statistical Account of the Midnapore district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				Arjun, intervened, and the old Rájá yielded to him, and released the sacrificial horse. In honour of that occasion the Rájá is said to have erected a temple and set up the image of Krishnárjun, which is daily worshipped up to the present time by the name Jishnu-Hari. The old temple is said to have been washed off by the river Rúpnaráyan, and the present one, which is not much removed either for architecture or for style, has been built about 400 years ago by the Rájá of Tamluk.
59	Midnápoore...	Ráyapará, police-station Nandi-grám.	Temple of Siva.	There is Siva's temple at Ráyapará, tháná Nandi-grám. It is a linga said to be Anádi, <i>i.e.</i> , it has come out naturally from underground and not set up by anybody. Its history and tradition is the same as is prevalent in the case of Barga Bhímá. Chánd Sadágar whilst on his voyage to Simhal, is said to have passed by this place, which was almost on the sea-board, and observed some females fetch-ing water in pitchers which were of gold. His curiosity was aroused, and at night he dreamt of the god Siva. Next day he consecrated the linga and built a small temple.
60	Ditto ...	Karnagarh ...	Fort ruins ...	In Karnagarh under the Sálbani police-station there are the remains of a palace with a silted and choked up ditch and fragments of a parapet wall. The palace evidently served the purpose of a fort when the "Chohars" or the wild aboriginal people invaded the possession of the local Rájá, of whom Jasvant Singh was the most famous. The temple built over the ashes of this Rájá is still shown to the pilgrim. The fort is said to have been built by Rájá Mahávír Singh, grandfather of Rájá Jasvant Singh, about 500 years ago. There are many temples in and about this ruin in various stages of dilapidation, from most of which the gods have been removed or taken away. There is a tank on the site of this ruin, in the centre of which there is a building made of stone.
			Temples of Dandésvar and Mahámáyá.	Only two temples, which are about a mile from the garh, are in a state of preservation. They are well known here as the shrines of Dandésvar and Mahámáyá. They are situated close to each other and are surrounded by the same compound wall about 10 feet high, which is built entirely of well cut stones. There are three gates, of which those to the east and west are important. On the east gate, which is the main entrance, there is a "nahabat-kháná," and over the west gate, which faces the temple of Dandésvar, there is a stone structure called "Yogi Mandap" (place for the practice of yoga). It is a three-storied building about 50 cubits high. The temples also are made of stone. That of Mahámáyá is a low one, about 25 cubits high, but the one dedicated to Dandésvar, in one chamber of which there is another symbol of Siva named

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
or supervision. The Rájá whose ancestors are said to have chiefly contributed to the endowments has a nominal supervision, but he never takes any active part.			
It belongs to a Mohanta of the sect of the Tárakesvar Mohanta. The temple has a fair endowment, but the Mohanta complains that the income is barely sufficient to meet the ordinary charges.	About 50 years ago one Jayanárayan Giri, a local zamindar, recast and rebuilt the temple in a grand scale; but the family is now ruined and the temple is falling down. It ought to be preserved.	ii b	
Is in possession of the Rájá of Narájole.	The fort is in utter ruins and beyond repair. The temples are in a state of utter disrepair. They should be preserved, and the Collector suggests that the Rájá of Narájole may be called upon to undertake the necessary repairs.	ii b	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				Khargeśvar, is about 50 cubits high. The apartment of Dandēśvar is dark, though spacious, in which there is a cavity about 3 feet in diameter and 8 feet deep, within which the god is, and so he is not visible to the pilgrim. The goddess Mahāmāyā stands on a lotus leaved pedestal, and is draped in a fine muslin.
61	Midnápore	Kāñchanpur, Kesari P. S.	Mosque ...	It is said to have been built in the reign of Aurangzeb, the Mogul Emperor of Delhi. There are inscriptions on a plate of white marble set in the inner well of the mosque, which cannot be deciphered. It is evidently a relic of the time when the Muhammadans first settled in that part of the district.
62	Ditto ...	Ditto ...	Fort ruins ...	This is said to have been built in the reign of Shah Alam, Mogul Emperor of Delhi. It has gone to decay. There is a stone statue representing a fighting warrior with Persian inscriptions on it lying on the ground in the middle of the ruins.
63	Ditto ...	Kosba, Nárāyengarh P. S.	Mosque ...	It was built by Shah Suja, Muhammadan Governor of Bengal, in the year 1060 B.S. When and by whom it was built is inscribed in Persian characters on a stone plate attached to the mosque.
64	Ditto ...	Tolkesiari, Kesari P. S.	Ditto ...	It is said to have been built in the reign of Shah Alam, Mogul Emperor of Delhi. It is a splendid edifice of stone. It does not bear any inscription.
65	Ditto ...	Deulbarh, Gopívallābhpur P. S.	Temple of Rāmeśvar Nāth Siva.	It is not known when and by whom it was built. No tradition or history. There is something very remarkable about the temple. The roof and sides of the temple are ornamented with various sculptures. It is certainly of ancient construction. It is about 30 or 40 cubits high, and is situated on a high and precipitous rock. It is built entirely of stones.
66	Ditto ...	Gaganeśvar, Kesari outpost.	The Karambera fort.	The outer walls are about 10 feet high, and inside is a complete row of cloisters about 8 feet wide. Inside, at the east end, are the ruins of a temple of Siva, with the Mahādeva, or image of Siva, at the bottom of a well, where it is still worshipped; while at the west end, inside the enclosure, stands a mosque, which is erect, but unused, the fort having again passed into Hindu hands. On the west inner wall is a stone set into the wall with an Uriyá inscription, partly obliterated, showing that this celebrated mosque was constructed by Muhammad Taher, in the reign of Aurangzeb, and that

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
Used for prayer by the Muham-madans.	In a state of utter disrepair. It deserves conservation.	ii b	
Not used for any purpose ...	Is in utter ruins and beyond repair.	iii	
Used for prayer by the Muham-madans. Is in custody of one Sheik Housi, of village Uttarmahallá, police-station Náráyangarh.	Is in a good state of preservation.	ii b	
Used for prayer by the Muham-madans.	In ruins ...	ii b	
It is in possession of Rání Kuar Mañi, zamindar of Kul-tikri.	Going to decay for want of repairs.	ii b	
.....	This structure has the outer walls built of laterite still almost intact.	ii a	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>it was completed in 1102 Hijri. To the north is a deep and large tank, full of alligators, called Jogés-var Kund. Kesari, now only known for its large tassar silk manufacture, was at one time a renowned Moghul tahsil or settlement, and the numerous mosques and houses in stone erected by the Mughals still remain in the so-called Moghulpára or Moghul quarter. One of them bears an Arabic inscription, showing it to have been erected in the time of Aurangzeb. It has since been entirely abandoned, but a stone figure of a Muhammadan king or saint with a Persian inscription on it, of the time of that Prince, lies on the ground in the middle of the ruins.</p>

(5) HOOGHLY

67	Hooghly ...	Pánduá ...	Mosque ...	<p>At the close of the thirteenth century Shah Sufi, a Musulman saint, whose mother was sister to the Emperor Firoz Shah, II, who died in 1296 A.D., lived at Pandua. At that time the Hindu Pandua Rájá ruled over the district, and lived at Mahánáth (now Mahanad), not far off. Being oppressed by the Rájá, Shah Sufi fled to his uncle at Delhi, obtained assistance, and with a large army and two men of renown, Zafar Khan Ghazi and Bahram Sakká, overthrew the Rájá. The old temple of Pandua was then destroyed, and the present mosque built with its remains. The larger tower was used as a minarah or a minaret for call to prayer, and every Hindu was driven out of the town. A vault in Pánduá, in which Sufi was buried, still exists.</p> <p>This story does not give the date of the erection of the tower, but of its use as a mazinah. Mr. Blochmann, of the Asiatic Society, was of opinion that the tower resembles in structure the well-known Kutab Minar near Delhi.</p> <p>The town of Pánduá possesses a very curious old tower, about 125 feet in height, a large long masjid, and also a square masjid near the famous tomb of Shah-safi-ud-din.</p> <p>It is not improbable that the masjid and minár may have been built by a nephew of Firoz, as the style of the long masjid is very like that of other mosques built during his reign. The great tower at Pandua is the Mázina, or Muazzin's Minár; its entrance is on the west towards the masjid. General Cunningham thinks that the square masjid and tower belong to the first half of the ninth century of the Hijra.</p> <p>The minár of Pánduá is a very curious structure, quite different from all others that are generally to be found. It is a round tower of five stages or storeys, each lessening in diameter from 60 feet at the base to 15 feet at the top. The dimensions of</p>
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DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9

DISTRICT.

In charge of matwali, who have neglected to keep it in repair. The endowment has funds which would go a great way towards its repairs, but the income has dwindled in consequence of the property having been neglected.	The topmost portion tumbled down in the earthquake of 1885. It is in a bad state of repair owing to the negligence of the matwali. The Collector considers that Government should supplement the funds of the endowment and take up the repairs. He also considers that the matwali should be addressed as to their neglect.	ii a	See pages 123-27 of Vol. XV of the Archæological Survey Reports. Also Hunter's Statistical Account of the Hooghly district, pages 312-14.
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No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.																											
1	2	3	4	5																											
				<p>the several stages will be best understood by being placed in a tabular form.</p> <table><thead><tr><th></th><th>Diameter. Feet.</th><th>Height. Feet.</th></tr></thead><tbody><tr><td>Upper storey</td><td>... { 12 0 above 15 0 below }</td><td>18</td></tr><tr><td>4th storey</td><td>... { 23 10 above 26 0 below }</td><td>18</td></tr><tr><td>3rd „</td><td>... { 34 8 above 37 5 below }</td><td>30</td></tr><tr><td>2nd „</td><td>... { 47 6 above 48 1 below }</td><td>25</td></tr><tr><td>Basement</td><td>... { 58 2 above 60 0 below }</td><td>25</td></tr><tr><td></td><td></td><td>116</td></tr><tr><td></td><td>Pinnacle</td><td>9</td></tr><tr><td></td><td></td><td>125</td></tr></tbody></table> <p>The outer face of each storey is ornamented with very flat convex flutes. In the centre of the building there is a circular staircase leading to the top. At the base of each successive storey there is a doorway leading out to a narrow terrace on the outside which runs all round. The entrance door of the basement storey is on the west side towards the masjid, which is 175 feet distant. On this account it is believed to have been the Mâzinâh or Muazzin's tower, from the top of which the faithful were called to prayers. There is no inscription on the building, and the people of course refer its erection to the holy saint Safi-ud-din, whose tomb is close by.</p>		Diameter. Feet.	Height. Feet.	Upper storey	... { 12 0 above 15 0 below }	18	4th storey	... { 23 10 above 26 0 below }	18	3rd „	... { 34 8 above 37 5 below }	30	2nd „	... { 47 6 above 48 1 below }	25	Basement	... { 58 2 above 60 0 below }	25			116		Pinnacle	9			125
	Diameter. Feet.	Height. Feet.																													
Upper storey	... { 12 0 above 15 0 below }	18																													
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		116																													
	Pinnacle	9																													
		125																													
68	Hooghly ...	Pāṇḍuá ...	Tomb of Shah Safi-ud-din.	Is a fine building, 200 feet long, and with 60 domes.																											

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>In custody of Syada Bibi, who is now at Mecca, and her agent Joedon Huq, who is resident at Sahajadpore, Burdwan district. It is stated by the residents of the locality that there is an income of Rs. 800 from the lands allotted for the above by the Emperor Shah Jihan. The present custodian does not spend any sum for repairs.</p> <p>A fair is held on the 1st of Mágh and on the 1st of Vaisákh every year, when a great many pilgrims come to the spot.</p>	<p>Portions of roof and walls are coming down and the building is overgrown with grass and jungle.</p>	<p>ii b</p>	<p>See page 314 of Hunter's Statistical Account of the Hooghly district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
69	Hooghly ...	Trivení ...	Tomb of Zafar Khan Ghazi.	<p>This structure is universally reported to contain the shrine of Zafar Khan Ghazi, who assisted Shah Sufi against the Pánquá Rájá; but this fact proves little as regards the actual date of the building.</p> <p>The building is oblong, containing two nearly square chambers, each about 30 feet in length and breadth. Its greatest length is from east to west. It is constructed of massive stones, some basalt, brought probably from the Rájmahal Hills. Other parts are built of sandstone, and others appear to resemble the indurated chlorite brought from the Balasore Hills for the finer sculpture work of the Orissa temples. The design of the building externally is simple and symmetrical. A doorway or window occupies the centre of the side wall of each square, flanked by a shallow recess with an ogee canopy. The greater part of the wall surface is quite plain.</p> <p>The tombs of some of the family of Zafar Khán Ghazi appear to be comparatively modern, but the dargah must date from the time of the Ghazi (about 1300 A. D.)</p> <p>There is no doubt that many of the materials are of Hindu workmanship, as numerous stones, especially those which form the lintels and doorposts, are covered with carvings representing living creatures. Where possible the Muhammadans have defaced them; but the snakes which twine up the doorposts are suggestive of those in the same position in the Black Pagoda, or temple of the sun, at Kanarak in Orissa.</p>
70	Ditto ...	Tárakeśvar ...	Temple of Mahádeva.	<p>More than 150 years ago there lived at Mahaba Garkalingar in Oudh, Rájá Vishnu Dás, a Kshetri or Chetri by caste. The supremacy of the Muhammadan Nawab of the province having deprived his residence of safety and comfort, the Rájá came away and took up his abode in a jungle two miles from Tarakesvar, the site of village Rámnagar or Balágar in thana Haripál. Five hundred people of his own caste and 100 Bráhmans of Kanauj came and settled with him. But the inhabitants of the neighbourhood, who suspected them of being robbers, informed the Nawab of Bengal at Murshidabad of the arrival and presence in the locality of Rájá Vishnu Dás and his people, whom they described as a large gang of marauders in complete armour and with strange beards and moustaches. They were sent for, and the Rájá presented himself before the Nawab and declared that they were perfectly harmless people who wanted only some land whereon to settle. Tradition says that as a proof of his innocence Vishnu Dás held in his hands a red-hot iron bar without being injured in the least. His success in thus passing through the ordeal of fire not only led to his acquittal, but also procured for him from the Nawab a grant of 500 bighas of land in Bahirgora, i.e., the eastern portion of Jángipará-Krishnanagar with Garkhai,</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
<p>In the custody of Matwali Golám Rahman and Latifun Nessa Bibi and others.</p> <p>A few pilgrims visit the place every Friday, and a large fair is held on the 1st Mágh every year, when numbers of pilgrims from distant places come to the dargá.</p>	<p>Three out of eight vaults have fallen down. Trees have overgrown the walls of the dargah. The present poor custodians have no means to repair it or even to clear the jungle or root out trees from the masonry.</p>	<p>ii b</p>	<p>See page 206 and plan on Plate VIII of Vol. VIII of the Archæological Survey Reports. Also Blochmann's and Money's papers in the Journal of the Royal Asiatic Society.</p> <p>There is a photograph of this dargah in the Indian Museum, Calcutta.</p> <p>For ancient references to Triveni, see page 311 of Hunter's Statistical Account of the Hooghly district, and for a reference to the tomb of Zafar Khan, see page 311 of the same work.</p>
<p>In the custody of the mohant.</p> <p>The income of the temple is ample, and the mohant might be induced to keep it in repair in an intelligent manner, so as not to bury or destroy what is of interest with whitewash or incongruous additions.</p>	<p>Kept in good order by the mohant.</p>	<p>ii b</p>	<p>See page 307 of Hunter's Statistical Account of the Hooghly district.</p>

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				<p>eight miles from Tárakeśvar. These 500 bighas, which mean 1,500 or 1,600 bighas of the present day, constitute the revenue from property (Jaidad) recorded in the Collectorate register of the district under No. 1931.</p> <p>Vishnu Dás had a brother who, having given up all worldly cares, wandered about as a devotee near Vishnu Das' place. It is said that while temporarily residing in the wood of Tárakeśvar, then known by the name of Jote Savárám, he observed that several kine entered deep into jungle with udders full of milk, but returned with empty ones. Anxious to discover the secret, one day he followed the kine and saw them discharge their milk on a stone having a hollow surface. Varamal Singh, for that was the name of Vishnu's brother, also found that cowherd boys came and ground unhusked rice on the stone, which accounted for the deep hollow in the surface. Curiosity made him watch it for some time, and at last take the resolve of digging it up. He actually worked for a whole day, but could not get at the bottom. He therefore thought of making a fresh attempt on the next day. But in the night he had a dream in which Tárakeśvar, or the divine reliever of the world, declared himself and said to him:—"Do not make useless endeavours to take me away. Build a temple for me, and be thou the worshipper and mohant." Varamal Singh then went to his brother and related all that had happened and asked his aid in carrying out the behests of the god. Vishnu readily offered it, and the temple of Tárakeśvar (god Siva) was built round the stone in the then existing wood of Jote Savárám, of which Varamal was the divinely ordained mohant or warden. As time went on, this temple fell into decay, and over it the present one was built at the expense of the Burdwan Ráj. People of all classes, not excepting the Muhammadans, have from the very earliest days of the temple resorted to it for the cure of their diseases, and lain prostrate before the divine image with a vow to die of starvation at its feet if no remedy is suggested to them. A merchant named Chintámani of Baligar (now of Sulkea) once got himself cured thus miraculously of a severe distemper, and to his gratitude the temple owes its marble floor, nátmándir or music hall in its front and the roads leading to it.</p> <p>It is the annual resort of an immense number of pilgrims from all parts of the country, who hold it in great reverence, and from whose offerings alone it is said to derive an income of Rs. 1,00,000 a year. The zamindari income is nearly Rs. 16,000, and the monthly expenditure is nearly Rs. 5,000.</p>
71	Hooghly ...	Hyatpur ...	Tower ...	<p>An old tower near Hyatpur on the Dárikeśvar (Dalkisur) river, a little above its junction with the Dámúdar.</p>

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
<p>Not in any one's charge. Situated on the lákráj land of zamindar Mahendra Náth Ghose of Hyatpur. Not in use by any</p>	<p>In a dilapidated state: overgrown with jungle. The Collector suggests its being brought on the books of the Public</p>	<p>ii a</p>	

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
72	Hooghly ...	Bandel ...	Church—Portuguese Church of our Lady of Happy Voyage.	This church was founded in 1599 A. D., and is the oldest Christian Church in Bengal. The Church was burnt during the siege of Hooghly by the Muhammadans, but the keystone with the year 1599 inscribed on it remained intact, and this keystone was used when the church was rebuilt in A. D. 1661 by a Portuguese gentleman named Gomes de Soto, who lies buried within the precincts of the church along with other relations. When Hooghly was taken the Muhammadans destroyed the images and pictures of this church. The Emperor of Delhi subsequently made a grant of 771 bighas of rent-free land to the church. In November of each year there is celebrated at this church the festival of the Novena, to which Roman Catholics largely resort from Calcutta.
73	Ditto ...	Chinsura ...	Church—Armenian Church of St. John the Baptist.	The church here is acknowledged to be the second oldest Christian Church in Bengal. It was erected by the pious Margar family. In 1695, Margar, the son of Khojah Johanness, laid the foundation of this church, which was completed in 1697 by his brother Joseph and dedicated to St. John the Baptist. Annually on the feast of St. John the Baptist, which is held on the 26th January of each year, the Armenian community of Calcutta attend Divine service at the above church which is celebrated with great solemnity and devotion. There is an old tomb in the churchyard of the Margar family bearing date 1697.
74	Ditto ...	Ditto ...	Church—Dutch (now English) church.	This church was erected in A. D. 1768 by the Right Hon'ble Sir G. Vernet, the then Dutch Governor, entirely out of his own means. The steeple had been previously constructed by Mr. Schittermann, in 1744, who was Governor at that time. Hung around the inside of the church are armorial hatchments of some of the Dutch Governors and their wives.
75	Ditto ...	Ditto ...	Church—Roman Catholic chapel.	This chapel was completed in 1740, chiefly from funds bequeathed by Mrs. Sebastiana Shau.
76	Ditto ...	Serampore ...	Ditto ..	Serampore was a Danish settlement from 1755 to 1845, when it was taken over by the English. This Roman Catholic chapel was originally erected in 1764, but it was found too small for the increasing community. It was therefore taken down in 1776, when the present edifice was erected in its stead, at an expense of Rs. 13,386; under the auspices of the Baretto family. Serampore is best known as the residence of the three celebrated Baptist Missionaries—Carey, Marshman, and Ward.

DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classifi- cation.	REMARKS.
6	7	8	9
one, and not likely to be made use of unless repaired for conservation.	Works Department as public property.		
Under the custody of the Vicar-General of the Portuguese Mission in India, who resides in Calcutta. Is in daily use as a church.	Kept in very good order ...	iib	
Under the custody of the Wardens of the Armenian Church, Calcutta. It is used as a church.	Kept in very good order ...	iib	See pages 36-38 of the "History of the Armenians in India" by Mesroov J. Seth.
In the custody of Government and used as a church.	In very good condition ...	ia	
In the custody of the Roman Catholic community. Is used as a chapel.	Not in very good condition ...	iib	See page 10 of Toynbee's History of the Hooghly district.
Ditto ditto ...	In good order ...	iib	See page 28 of Toynbee's History of the Hooghly district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
77	Hooghly ...	Bhástará ...	Fort ...	A small old fort and some temples belonging to the Bhástará zamindars which are of some interest.
78	Ditto ...	Vallabhapur ...	Temple of Rádhávalabha.	The temple of Rádhavallabha is situated in the village of Vallabhapur, about a mile and-a-half from the Serampore station, East Indian Railway, in the subdivision of Serampore. There is a tradition that Virbhadrá Gosvámí of Khardaha brought a piece of stone from the Nawab of Gaur. Out of this stone the first image that was hewn was that of Rádhavallabha, and as the idol was not to his liking, he made it over to the people of Vallabhapur. According to this tradition, Rádhavallabha must be more than 350 years old. But its present temple is comparatively of very recent date. Some say that it is only some 70 or 80 years old. The ruins of the old temple on the side of the river Hooghly are visible even at the present day. Of the festivals performed in honour of this deity Snánajátrá and the car festival are very famous. Formerly on the occasions of these festivals the idol of Jagannátha of Máhesa used to come here, but owing to a dispute that practice has been discontinued, and a new Jagannátha made by the order of the late Sivakrishna Datta is exhibited at the time of the said festivals. Rádhavallabha has a little zamindari of its own to meet its expenses. The temple of Rádhavallabha is of ordinary character, having only one steeple in it.
79	Ditto ...	Máhes ...	Temple of Jagannáth.	It is said that the Jagannáth of Máhes is about the same date with the Rádhavallabha of Vallabhapur, i.e., more than 350 years old. The idol Jagannátha along with Subhadrá and Valaráma is made of <i>nim</i> wood. It has a little zamindari to meet its expenses. On the occasions of Snánajátrá and car festivals large numbers of people gather here. On the Sunday intervening between the Rathajátrá and the Utlárátha this place is crowded annually by the Babus of Calcutta. This occasion is ordinarily called the Dvadása Gopál festival of Máhes.
80	Ditto ...	Bánsbariá ...	Temple of Hámseśvarí.	This temple is situated in the district of Hooghly, about a mile from the Trisbighá station, East Indian Railway, in the village of Bánsbariá. The image of the goddess is made of black stone. She represents a form of Kálí with her hair unbraided. The god Mahádeva is lying on a <i>trikonajántra</i> , and the goddess Hámseśvarí is placed on the lotus that has sprung from the navel of the aforesaid deity. The temple is made of stone, and has thirteen minarets. It possesses architectural beauty of a very high order, and it may be considered as one of the finest Hindu temples of Bengal, if not of India. The temple was erected about 88 or 90 years ago. On the west of this temple

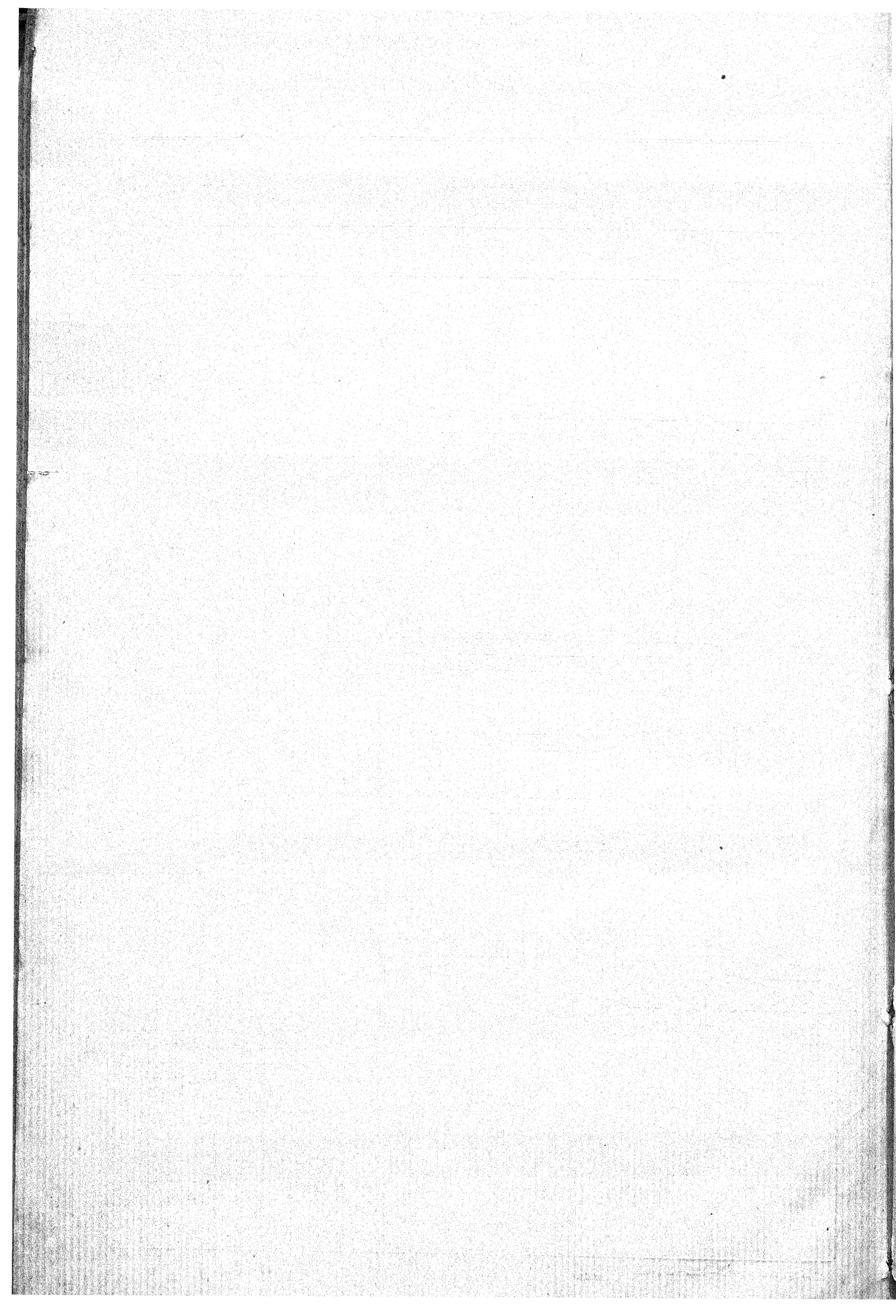
DISTRICT—continued.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
.....	They are kept up by the owners, but they might be induced to pay some more attention to them, especially in jungle clearing.	iib	
Is the property of priests of the temple and is used as a temple.	In good condition ...	iib	Furnished by Pandit Hari Mohan Vidyábhúshan, Oriental Librarian, Asiatic Society of Bengal. See page 306 of Hunter's Statistical Account of the Hooghly district.
Is the property of the priests and is used as a temple.	In good condition ...	iib	Furnished by Pandit Hari Mohan Vidyábhúshan, Oriental Librarian, Asiatic Society of Bengal. See page 306 of Hunter's Statistical Account of the Hooghly district.
Is the property of the descendants of the Rání and is in use as a temple.	In good condition ...	iib	Furnished by Pandit Hari Mohan Vidyábhushan, Oriental Librarian, Asiatic Society of Bengal. See pages 303-304 of Hunter's Statistical Account of the Hooghly district.

No.	District.	Locality.	Name of monument.	History or tradition regarding the monument.
1	2	3	4	5
				there is a temple of Ananta Deva, which is said to be about 200 years old. On the north of the Hamseśvarī temple there is a shrine of Mahishamardini, which was erected simultaneously with that of Hamseśvarī.
81	Hooghly ...	Baksá, tháná Chanḍitalá.	Temples of Isánesvar.	The monument consists of twelve temples built all in a line on the bank of the Sarasvatī river. They are all of the same size and in height nearly 60 feet. Adjoining the temples there is a large tank with a magnificent masonry ghát with seats all round. They are all dedicated to Siva named Isánesvar. They were built by Bhabáni Charan Mitra in 1187 B.S. corresponding to A. D. 1780. In honour of the Siva an annual fair or melá is held on the ground adjoining these temples on the last day of the Bengali year, which is resorted to numerously by the people of the neighbouring villages.
82	Ditto ...	Ditto ...	Temple of Raghunáth.	This is a big temple with 9 pinnacles of the present car fashion dedicated to the god Raghunáthjí. It was built by Bhurkut Rám Mitra in the Bengali year 1199, corresponding to A. D. 1792.
83	Ditto ...	Máyápur, tháná Jáhánábád.	Mosque ...	The site of a mosque, which, according to local tradition, was built of stone.
84	Ditto ...	Bithurgurh alias Garh Mandaian, tháná Goghát.	Tomb of Shah Ismail Ghazi Ghani Lashkar.	In this place, which is the site of a mud fortress of bygone times, there is a brick-built tomb, supposed to contain the relics of Shah Ismail Ghazi Ghani Lashkar, a Muhammadan saint held in great veneration by the Muhammadan residents of the place. There is likewise a stone-lined entrance leading into the fortress.
85	Ditto ...	Sátgaon ...	Mosque of Sayyed Jamal-ud-din. Tombs of Sayyed Fakhr-ud-din and others.	This mosque, which, together with a few tombs near it, is the only remnant of the old capital of Lower Bengal, was built by Sayyed Jamal-ud-din, son of Sayyed Fukhr-ud-din, who, according to inscriptions on the mosque, had come from Amul, a town on the Caspian Sea. The walls of the mosque are built of small bricks, and are handsomely adorned inside and outside with arabesques. The central mihrab, or niche, looks very fine, but the upper part of the west wall having fallen down, half the mosque is filled with stones and rubbish, so that it is impossible to see the whole of the niche. The arches and domes are in the later Páthán style. Over each entrance inside there is a crescent. Near the south-east angle of the mosque is an enclosure with three tombs, where Sayyed Fakhr-ud-din, his wife, and his eunuch are said to be buried; the wall forming the enclosure is in many places broken down.

DISTRICT—concluded.

Custody or present use.	Present state of preservation and suggestions for conservation.	Classification.	REMARKS.
6	7	8	9
The custodians of the temples are Babus Prán Bandhu Mitra, Trilochan Mitra, Mádhab Chandra Mitra, and Jívan Krishna Mitra. They are in use now.	The temples are in a state of disrepair now, the custodians being too poor to bear the cost of repairs.	ii b	
In the custody of the Mitra family of the place.	Is in a state of disrepair owing to the inability of the custodians to bear the cost of repairs.	ii b	
.....	Nothing remains except a few blocks of common granite.	iii	
.....	The relics are mere ruins, and have no claims to either architectural beauty or historical importance.	iii	
In custody of Fakir Brotoo Shaik, who is not able even to clear the jungle.	It is in ruins, the roof and two walls having come down.	ii b	
It is almost deserted. Sometimes one or two pilgrims visit it when their relations are sick.	For an account of the ancient glories of Sátgaon, see pages 309-310 of Hunter's Statistical Account of the Hooghly district, and for the account of the tomb of Sayyed Jamal-ud-din, see page 308 of the same work.



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